

Young People's Societies

(A consecration meeting, April 2, 1916.)

Daily Readings.

Monday, March 27—Youthful days. Eccl. 12:1-7.
 Tuesday, March 28—Consecrated days. Eph. 5:14-21.
 Wednesday, March 29—A motto for every day. 1 Sam. 21:8.
 Thursday, March 30—A consecrated day. Mark 11:1-11.
 Friday, March 31—Time well used. John 9:1-7.
 Saturday, April 1—Prayer time. Acts 10:1-8.
 Sunday, April 2—Topic: The Consecration of Time. Ps. 90:1-17.
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Time is the gift of God to us, and it is one of the most precious gifts that He has given us. In time we give our hearts to God and put our trust in Jesus as our Saviour. In the time that God gives us we can and ought to grow in grace, ourselves and to put forth earnest efforts to bring others to Christ.

How much time does God give us? Our whole life, but how long this will be no one can tell. He does not give it all at once. Life is made up of years that follow one after the other. Each year is made up of twelve months, that come one at a time. The month is made up of thirty days, which come one by one. The day is divided into hours, the hours into minutes, the minutes into seconds, and they are given to us one by one. May we not learn from this how precious is time, that God gives to us, only as we can use it? We could not use two days nor two moments at the same time.

How are we to use our time? It should be used for God. We belong to Him, and so all that we have and all that we can do should be His. Because of a misunderstanding of what it means to do all for God there are some who say that they cannot do this, and so they do not make the effort.

To give all our time to God does not mean that we are to spend all our time in the reading of the Bible, in prayer, in attending church services and in direct work for the salvation of souls. Our time is to be spent in such a way that all of it shall lead up to the direct service of God. We can give our time to God in our business, in our recreation, in our rest, just as really as in any other way.

Most people, except very small children, must spend a part of each day at work. Is it in school? Then the aim of education should be that our minds should be developed that we may be as useful as possible in the Master's service. Is it in the office, in the factory, or on the farm? The work thus done should be with the thought that the products of our work are to provide those things needful for our bodily welfare which will make us and others dependent upon us fitted to do the Master's work; and also to provide the means of giving to the Lord's service that which will advance the kingdom of our Saviour.

There is an old saying: "All work and no play makes Jack a dull boy," and this is true even if Jack is a man. Human nature, which God has given us, demands relief from work and recreation. The man who labors hard at his work and then lays it aside and engages even for a little while in some pleasant recreation, will come back to it so refreshed that he will more than make up for the time which he seemed to have lost. A hard-worked pastor said that one of the best preparations he could make for the five services, which he had to conduct on Sunday, was to spend Saturday afternoon in a vigorous, refreshing outdoor game.

So, too, the time spent in necessary sleep may, in the same way, be spent in God's service.

Of course a part of our time should be given to what is more commonly recognized as the service of God. Each day a time should be set apart for the reading of the word of God and for prayer. The Sabbath should be given wholly to God. Some time should be given to direct efforts to carry the blessing of God to others.

No definite rules can be laid down for the division of time. Each one must settle this problem for himself. Study your own case with all the light you can get and take the problem to God for His solution.

Of course, in planning for the use of our time

Our Boys and Girls

YOU OWE IT TO MOTHER.

To lift all the burdens you can from shoulders that have grown stooped in waiting upon and working for you.

To seek her comfort and pleasure in all things before your own.

Never to intimate, by word or deed, that your world and hers are different, or that you feel in any way superior to her.

To manifest an interest in whatever interests or amuses her.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations. To remember that her life is monotonous compared with yours, and to take her to some suitable place of amusement, or for a trip to the country, or to the city, if your home is in the country, as frequently as possible.

To introduce all your young friends to her and to enlist her sympathies in youthful projects, hopes and plans, so that she may carry youth into old age.

To defer to her opinions, and treat them with respect even if they seem antiquated to you in all the smart up-to-dateness of your college education.

To talk to her about your work, your studies, your friends, your amusements, the books you read, the place you visit, for everything that concerns you is of interest to her.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil.

Not to shock or pain her by making fun of her religious prejudices if they happen to be at variance with yours, or if they seem narrow to your advanced views.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her flowers during her lifetime, and not to wait to heap them on her casket.

we must plan only for that which is entirely right in itself, whether it be in our business or in our pleasure. God never gives us one single minute to be used in doing what is wrong, or what will have the slightest tendency to lead us or any one else into sin.

Consider these questions and seek for an answer in your own case. What constitutes a well spent day? How am I spending my days? When the day's work is over how should I spend my evenings? Am I using God's time aright? If not, will I do it?

The apostle Paul speaks of "redeeming the time." He means that it is to be used as God wants it used.

Our Saviour says: "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work." Shall we not follow his example?

The Hebrews had a saying which is "diber yom beyomo." This means, "the thing of the day in its day," or "everything in its proper time." Let us see that we give to every duty its proper time.

Let us try to spend each day so that when we come to its close we can look back upon something done for the Master.

Let us learn from the successes and the failures of to-day how to spend to-morrow.

Above all, let us remember that time, like all of God's blessings is given to us in trust. Let us be faithful stewards in the use of the treasures entrusted to us.

To make her frequent, simple presents, and to be sure that they are appropriate and tasteful.

To write to her and visit her.

To do your best to keep her youthful in appearance as well as in spirit by helping her to take pains with her dress and the little accessories and details of her toilet.

If she is no longer able to take her accustomed part in the household duties, not to let her feel that she is superannuated or has lost any of her importance as the central factor in the family.

Not to forget to show your appreciation of all her years of self-sacrifice.

To give her credit for a large part of your success.

To be generous in keeping her supplied with money, so that she will not have to ask for it, or feel like a mendicant seeking your bounty.—Pictorial Review.

THE HERO TOOK BUTTERMILK.

Fred Thomson, the Occidental College student who in a contest in Chicago this summer captured the "all-round" athletic championship of the whole country, is in himself a whole sermon on cleanness for young men, though he is the farthest possible from being "preachy" about it. He is just simply, straightforwardly clean, wholesome and full of the joy of living. Young Thomson, who is only twenty, has not suffered the slightest turning of the head on account of his victory. The evening of the day that he won the championship he was the guest of honor at a dinner in the Chicago Athletic Club. When the wine list was brought to the table, the other diners waited for the young athletic to give his order, and he promptly said, "Buttermilk, please." It is an open secret that some, at least, of his tablemates were entertaining a thirst for something stronger, but the proprieties held sway and there was nothing ordered that evening more intoxicating than the guest of honor had chosen. In Occidental Thomson is a leader in the religious life of the school—the son of a minister whose life makes old proverbs about preacher's boys look ridiculous. As president of the college Young Men's Christian Association the youthful champion holds the admiring loyalty of his youthful students by his unaffected religion as thoroughly as he holds it on the field of sport by his athletic prowess.—The Continent.

GET A TRANSFER.

If you are on the Gloomy Line,
Get a transfer.
If you're inclined to fret and pine,
Get a transfer.
Get off the track of Doubt and Gloom;
Get on a Sunshine Train; there's room.
Get a transfer.
If you are on the Worry Train
Get a transfer.
You must not stay there and complain;
Get a transfer.
The Cheerful Cars are passing through.
And there is lots of room for you.
Get a transfer.
If you are on the Grouchy Track,
Get a transfer.
Just take a Happy Special back;
Get a transfer.
Jump on the train and pull the rope
That lands you at the station Hope.
Get a transfer.

—The Booster.